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*The Origin of Death, and of im-
mortal Life, considered,*

I N A

S E R M O N

Occasioned by the Death of the Reverend

Mr. *DANIEL NEAL*, M. A.

Who departed this Life *April 4*, 1743.
in the 65th Year of his Age.

With some

Brief MEMOIRS of his LIFE and CHARACTER.

By *DAVID JENNINGS*.

L O N D O N :

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I COR. XV. 22.

*For as in Adam all die, even so
in Christ shall all be made
alive.*

IN this Text we have an Account of a sad Effect of *Adam's* Fall upon his Posterity, *In him all die*; but we have likewise an Account of the good Fruit, which the Death and Resurrection of Christ shall yield to all his People, *in him they shall all be made alive*. What the first *Adam* lost, the second restores; and the Ruin of the Fall is repaired with Advantage.

In this Chapter the Apostle treats largely of the Doctrine of the Resurrection. A Doctrine of most comfortable Consideration to mortal dying Men; and of mighty Influence to practical Godliness. He first proves the Resurrection of Christ, by an Appeal to some Hundreds of then living Witnesses, who

had seen him alive after his *Passion*; and from thence he infers, and argues the future Resurrection of All his People. To illustrate this Doctrine, he draws a Comparison betwixt *Adam* and *Christ*: He represents them as two *Originals*, or *Fountains*, the one of *Death*, the other of *Life*: The one, the first Cause of Mortality and Dying; the other, of a Resurrection and immortal Life. By *Man* came *Death*, by *Man* came also the *Resurrection of the Dead*, ver. 21. that is, by *Adam* and by *Christ*; for, it follows in our Text, *as in Adam all die, even so in Christ shall all be made alive*. Both *Death* and *Life* are derived to us; one from the first *Man*, who is of the *Earth*, earthy, the other from the second *Man*, who is the *Lord from Heaven*. Some Difficulty is imagined in our Text, concerning the Extent of this Ruin, and this Salvation; or what is meant by ALL in both Clauses. ALL die in *Adam*, ALL are made alive in *Christ*. ALL in the former Clause, is generally supposed to mean, all *Adam's* Posterity; for the Experience of many Ages lets us know, they are all Mortal, and that all die, except two or three, who, by special Favour, have been translated to Heaven, without passing through the Gates of *Death*. But ALL, in the latter Clause, cannot be understood in so universal a Sense, viz. that in *Christ* ALL are made alive. It is true, indeed, there shall be a Resurrection of the Dead, both of the Just, and

and Unjust.^a All that die, shall be made alive again; but not in the Sense of our Text, for they shall not all be made alive *in Christ*. It is most evident the Apostle is speaking, in this Chapter, only of a happy Resurrection: He treats of the Resurrection, all along, under the Notion of a Privilege, and a Blessing: He describes the Resurrection Bodies, as being vastly improved; as raised in Incorruption, Power, and Glory. Whereas, though the Wicked shall be raised again, that will be to them no Privilege, nor Blessing at all; nor shall they rise in Glory, but in Vileness and Deformity; not *in Christ*, as their Saviour, but they shall be raised by him as their Judge; not by virtue of their Union with him, but merely by virtue of his Power over them. How then are we to understand it, that ALL shall be made alive in Christ? This Difficulty (however much has been made of it) will soon vanish, if you will attend to the Context; for there, you will observe, the Apostle is speaking of none but true Believers in Christ. He confines his whole Discourse to their Case, and theirs only. The Persons here spoke of, are those *who are fallen asleep in Christ*, ver. 18. They are those, *who have Hope in Christ*, ver. 19. They are such, of whose Resurrection the Resurrection of Christ may be considered as the *First-Fruit*, which supposes their near Relation to him,

^a Acts xxiv. 15.

him, *ver.* 20. As for wicked Men, and Unbelievers, the Apostle does not at all consider their Case throughout this Argument. *All these*, then, that is, all good People, who are the Faithful in Christ Jesus, are the only Persons of whom our Text speaks, in both the Clauses of it. *All these die in Adam, and all these Persons shall be made alive in Christ.* This is the plain Sense of the Text; and this gives us a much easier Solution of the supposed Difficulty in it, than that which is commonly given, *viz.* that *Adam* and *Christ* being here considered as two fœderal Heads, ALL, in both Cases, mean all that were represented by them; that is, all *Adam's* natural Posterity, in the first Clause; and all the spiritual Seed of *Christ* in the second. I find the Text thus paraphrased by a learned Commentator ^b. *As in Adam, all Men, proceeding naturally from him, die; even so in Christ, shall all that are Partakers of his Nature and Spirit, be made alive.* This no doubt is a Truth; but yet, I conceive, it is not the true Meaning of this Text; for the Apostle's whole Discourse here, is about Believers, and their Death, and Resurrection, and not about any other Persons. These all die in *Adam*, as well as other Men, and all these shall be made alive in *Christ*.

WE shall now consider both Parts of the Text distinctly. The one presents us with

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^b Dr. *Whitby* in *Loc.*

a dark Cloud of Providence; in the other we behold the bright Sun-shine of redeeming and restoring Grace. In the one we have an Account of our Ruin and Death by *Adam*; in the other of our Restoration, and Life by *Christ*.

IN Adam all die, that is the first Clause. Here let us consider, what it is to die.—From whence Death comes, or what is the Cause of Mens dying,—and how far, and wide, the Empire of Death extends; it reaches to all; that is, to all true Believers in Christ, as well as to the rest of Mankind.

FIRST, *Let us acquaint ourselves a little with Death, and learn, if we can, beforehand, what it is to die.* The View which most Men have of Death is a great deal too narrow. They are apt to confine their Thoughts of it to one Circumstance only, while others of far greater Moment are little considered. The most common Notion of dying is confined to animal Nature. To die is, for the Body to cease to breathe, for the Pulse to stop, and the Blood to stagnate; upon which it presently grows cold, soon after putrifies, and at length resolves itself into Earth and Dust. *So Man dieth, and so dieth the Beast, and they have all one Breath^c,* which they expire and lose in the article of Death. But there are other very solemn, and far more important Circumstances, which
attend

^c Eccl. iii. 19.

attend the Death of Man, and which are peculiar to his reasonable Nature. Man has a rational and immortal Soul, which the Beasts have not. His Death is the Separation of the Soul from the Body: It is stripping the Soul of its mortal Clothing. Death pulls down that earthly Tabernacle in which the Soul has dwelt for some time, and sends it away to another World. Thus Death is represented in Scripture, *viz.* as a *Departing from hence*, and leaving this present World. *Now lettest thou thy Servant depart in Peace*, said good old Simeon^d, and St. Paul *desired to depart and be with Christ*^e. The Soul departs from the Body, and from this World at Death, and enters upon a new and everlasting State. *When the Dust returns to the Earth as it was, the Spirit returns unto God who gave it*^f; and is disposed of by him, either into the upper or lower Region of the vast invisible World. O my Friends, what a strange new State will this be, to live without our Bodies! We cannot so much as guess how we shall feel ourselves, when this mortal Clothing is stripped off, and our Soul transported without it into a quite new World. We know little more of it at present, than only, in the general, that to some it will be a very joyful Change; for when holy Souls depart from hence, they go to Christ; they are admitted into the blissful Presence

^d Luke ii. 29. ^e Phil i. 23. ^f Eccl. xii. 7.

Presence of God; and they dwell with Angels, among the rich Entertainments and Glories of the Celestial World. But to others, Death will be a dreadful Change. No sooner has the wicked Soul left its Body, but it finds itself *in Hell, and in Torments*^g; and this new State, which both one and the other enter upon at Death, is fixed, unalterable, and eternal. *The Crown of Glory fadeth not away*^h, and the *Fire of Hell shall never be quenched*ⁱ. It is unalterable, I say, with respect to being happy, or miserable. Those, who are happy immediately after Death, shall be happy for ever; and those, who are miserable, shall be miserable for ever: but still the Happiness of the one, and the Misery of the other, is capable of being increased; and both will be very much increased at the Day of Judgment. Holy and happy Souls will be still more happy, when their Bodies shall be restored to them, and be the Partners of their Bliss. They shall receive a new *Crown of Righteousness and Life in that Day*^k. And wicked and miserable Souls will be still more miserable, when their wretched Bodies shall become Partners in their Torments.

THUS we should think of dying; not only as the Bodies expiring, and losing its vital Breath, but as the Time, and Way, of the
B Soul's

* Luke xvi. 23.
* 2 Tim. iv. 8.

^h 1 Pet. v. 4.

Mark. ix. 43.

Soul's Departure from the Body to another and unseen World.

IT would make the Thought of Death still more solemn and useful, did we further consider, that it will put an end to our State of Trial, and prevent all further Preparation for that eternal World. Life is the time to serve God, to work out our own Salvation, and to get our Souls dress'd for Heaven. Death puts an end to every thing of that kind. *There is no Work, nor Devise, nor Knowledge, nor Wisdom, in the Grave, whither thou goest*¹. That is, there is no Place, nor Opportunity, after Death, to make any further Preparation for Eternity. All that can be done, must be done while we live: when once the Stroke of Death is struck, it will be too late to think of altering our Condition; for all the Means, which God has provided for saving Sinners, and training them up for Heaven, are limited to this Life and World.

WELL thus we should think of Death, this it is to die: it is for the Body to lose its vital Breath, and for the Soul to leave it, and remove to another World, where it will enter upon a new and unalterable State of Happiness or Misery; after which nothing can ever be done to change or better our Condition. We go on now

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¹ Eccl. ix. 10.

SECONDLY, *To enquire from whence Death comes, and what is the Cause of Mens dying.* Our Text derives it from *Adam*, the first Man. *In Adam all die.* Not that he was the first Man that ever died, for his own Son *Abel* died before him; but he was the Occasion, and what he did was the Cause of all Mens dying. How it was so, has been differently accounted for, by one and another of *Adam's* Posterity. I will give you two different Accounts of this Matter: I suppose you will soon see the former is without any Foundation in Scripture; the latter is plain and Scriptural.

I. THE first Account is, *That the forbidden Fruit, which Adam eat of, had some noxious poisonous Quality, which bred Distempers in his Body, and made it liable and subject to Death; and that he propagated these Distempers, and Seeds of Corruption, to his Posterity, which made them all mortal.* And thus, and no otherwise, some will tell us, did *all die in Adam*. I will not here enquire into the Philosophy of this Notion, but only how it stands with Scripture: and, as far as I can judge, it will not stand with it at all; and in particular not with our Text, *As in Adam all die, even so in Christ shall all be made alive.* The Manner and Cause of our dying in *Adam*, and the Manner and Cause of our Restoration to Life by *Christ*, are here represented

sented as alike, and much the same: Now suppose we died in *Adam*, only by having our Bodies poisoned with the forbidden Fruit, what Likeness or Resemblance can be found, betwixt the Cause of our Death, and of our new restored Life, at the Resurrection? Surely none at all. If *Christ* had been a second common Parent of Mankind, like *Noah*; and if he had propagated a perfectly sound and healthy Body to his Posterity, which should never have died; then indeed the Resemblance would have held strong, (upon the Notion of our being poisoned by the forbidden Fruit) that as in *Adam* all died, even so in *Christ* are all made alive. That is, as the first *Adam* propagated and conveyed a poisoned, distempered, mortal Body to his Posterity, so the second *Adam* has propagated and conveyed a healthy and immortal Body to his Posterity. But this was nothing like the Way that *Christ* took to repair the mortal Ruin of the Fall. *Jesus* our Saviour had no natural Posterity at all, nor have his People healthier Bodies than other Men; they all die as the rest of *Adam's* Posterity do; he has not provided them with any Remedies to expel the Poison, and make their Bodies immortal: and their future Restoration to Life will be effected immediately by his Power, and not by any thing like natural Propagation. Therefore, according to that Notion of our dying in *Adam*,

Adam, only by our being poisoned with the Fruit that he eat, I can make no Sense of our Text; for I can find no such Resemblance betwixt our dying in *Adam*, and our being made alive in *Christ*, as this Text intimates there is. But,

2. THERE is another more plain and scriptural Account to be given of this Matter, viz. *That we all died in Adam, as our Fæderal or Covenant Head, who represented, and acted for, all his Posterity; That Death was inflicted upon him for the Punishment of his Sin, in eating the forbidden Fruit; and that his Posterity, being considered in him, or as represented by him, are also considered as involved in his Guilt, and therefore the same Punishment of Death is inflicted upon them all.* This is the scriptural Account; particularly in *Rom. v.* where the Apostle makes Death to be the Fruit of Sin, and not the Effect of a natural Poison. *By one Man Sin entred into the World, and Death by Sin, and so Death passed upon all Men, for that all have sinned*, ver. 12. or rather, it should be rendered, as in the Margin, *in whom all have sinned*, that is, in *Adam*, their common Parent, and fœderal Head. That this was the Apostle's Meaning, appears with abundant Evidence in ver. 14, where he says, *that Death reigned from Adam to Moses, over them that had not sinned after the Similitude of Adam's Transgression*; meaning, no doubt, such

as died in their Infancy, and who therefore had never committed any actual Sin, as *Adam* did; yet Death, which was the Punishment of Sin, was inflicted even upon them; which plainly shews, they were considered as sinning in *Adam*: And thus it is that in *Adam* all died. Yet let none complain of hard Measure, that they were thus included in *Adam*, and lost the Privilege of Immortality through his Fault. There is now no Reason for such Complaint, since God has graciously appointed for us a second foederal Head, even his Son Jesus Christ; who, if we accept him as our Saviour, will abundantly repair the whole Ruin of the Fall, and not only restore us to Immortality, but will bestow upon us a better Life than that which we lost in *Adam*; so that it will be our own Fault, and not *Adam*'s, if we do not even yet obtain the Privilege of Immortality, and a far better Life than we lost in him. Now if we take the Matter in this View, that we died in *Adam* as our foederal Head, the Comparison in our Text will appear perfectly just; that as we died in *Adam*, so we are made alive in Christ. For Christ is the foederal Head of *his* spiritual Seed, as *Adam* was of his natural Posterity; and as we lost our Life by one foederal Head, so shall we have Life restored to us by the other. As by the Offence of the first *Adam* Judgment came upon us to Condemnation and Death,

Death, so the *Righteousness of Christ*, the second Adam, is unto all, and upon all them that believe in him for the Justification of Life. As we fell in one, we are raised and restored in the other. Thus much for the Origin of Death, and the Cause of Mens dying.

THIRDLY, We are to consider, *How far, and wide the Empire of Death extends.* It reaches to all: that is, to all Believers in Christ (who are the only Persons of whom the Apostle is here speaking) as well as to other Men. But here another Difficulty may arise in our Way, How come Believers in Christ, *to whom*, it is said, *there is now no Condemnation*^m, to be yet subject to Death? Why is this Punishment of Sin inflicted on them, whose Sins are all pardoned? Why must they also die, for whom Christ died? We may be sure this is not owing to any Defect in the Merits, or in the Power of Christ. That Blood of his, which could purchase our Salvation from Hell, might easily have procured our Exemption from the Grave; and that Almighty Saviour, who has Power to raise the Dead, and to *quicken whom he will*, could certainly have prevented his People's ever dying. It must therefore be, no doubt, on Purpose, and with Design, that the Matter is so ordered, and Death does still extend his Empire over all. What is com-
monly

^m Rom. viii. 1.

monly said in this Case is, that Christ has done as well for his People, as if he had saved them from dying; nay, and better, for he has converted the Curse into a Blessing, and sanctified Death to be their Passage out of this World to Heaven. This is very true, yet, methinks, this Answer will hardly satisfy; for Christ's doing as well for his People, is not doing the very thing that might be expected; this part of the Ruin of the Fall, *viz.* Subjection to Death, seems still to remain unrepaired; his sanctifying Death, and bringing good out of it, is not abolishing Death. How then is the second *Adam* a compleat Restorer and Saviour? Our Text will hint the true Solution of this Difficulty, *These all, who die in Adam, shall yet be made alive in Christ.* Their Saviour will actually, in the proper time, abolish Death, and restore his People to the Privilege of Immortality, in their whole Nature. He will not only give them some other Blessing, as good as Immortality, but the very Thing. And as for what we call the *Death of Believers*, in the mean time, 'tis a different thing from that Death, which is the Punishment of Sin. There is nothing of *that* Curse in it, nor of the Misery attending it, which belongs to *that* Death, which the Law of God threatens upon Transgressors. Merely for the Body to be dissolved, in order to be revived again, and formed a-new in a much better manner;
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for the earthly Tabernacle to be taken down, in order to be rebuilt with Improvement; for the Soul to be separated from the Body, for a time only, and all that time to be in a State of Joy and Felicity; this is, by no means, that Death which we died in *Adam*, and which we have incurred by our own Transgressions against God. Death, indeed, is a Word of frightful Sound, but the Scripture has other and softer Names for, what we call, the Death of Believers. It is their *putting off this Tabernacle*ⁿ, that they may be *clothed upon with their House which is from Heaven*^o. It is their *departing from hence, to go where Christ is, and be with him*^p. It is their *falling asleep in Christ*^q. As for Death, in the primary Notion of it, Christ has quite abolished it, in regard to his People; and he promised no more than what he actually performs, when he said, *whosoever liveth and believeth in me shall never die*^r. Or, if you will still call the Believers mortal Desolution *Death*, as the Scripture does sometimes call it, because this was one Part, or one Circumstance, of the original Death; yet he that believeth in *Christ* shall not die for ever, he shall not be *hurt of the second Death*; and so that Promise of *Christ* may justly be rendered, *He that believeth on me shall not die* (*εἰς τὸν αἰῶνα*)
C for

ⁿ 2 Pet. i. 14. ^o 2 Corinth. v. 2. ^p Phil. i. 23. ^q 1 Cor. xv. 18. ^r Joh. xi. 26.

for ever. His Soul shall never die at all, and his Body shall not be for ever dead in the Grave; but the Time will come when it shall be made alive again, and *Death shall be swallowed up in Victory*^{*}.

THUS we have considered the first Clause of the Text. *As in Adam all die.* We are now to turn to a more bright and comfortable Scene, which the latter Clause will open to us, *even so in Christ shall all be made alive.* Here it will be proper to enquire, what this means *to be made alive*,—and how, and in what Sense, Believers shall be made alive *in Christ*.

OUR *first* Enquiry must be, what this means, *to be made alive.* We read of a present Life, which *Christ* bestows upon his People, even while they are in this State of natural Mortality. *You hath he quickened, who were dead in Trespasses and Sins*[†], and the believing *Romans* are exhorted *to yield themselves unto God, as those that were alive from the Dead*[‡]. They had a new Life already, *viz.* a Life of Righteousness in their Deliverance from Guilt and Condemnation, and a Life of Grace and Holiness in their Conformity to God. But it is still another sort of Life, which our Text speaks of: It is the Life of the Body which shall be renewed and restored to it again after Death; for this Text lies in the midst of a Discourse concerning

^{*} 1 Cor. xv, 54. [†] Eph. ii. 1. [‡] Rom. vi. 13.

cerning the Resurrection of the dead Bodies of the Saints. Their Souls were made alive to God before ; in due time their Bodies shall be made alive also, and live for ever.

THE Notion which the Scripture gives us of the Resurrection of the Saints, lies chiefly in the following Articles.

I. THAT *their dead Bodies shall be revived and united to their Souls again. Those that sleep in the Dust of the Earth shall awake, and come forth*^x. The very same Body which the Soul inhabited, or actuated, in its mortal State, shall rise again at the last Day. Some have, indeed, imagined that this Body shall be dropp'd for ever, and that God will make new and better Bodies for his People, instead of their old ones. But that would be rather a new Creation, than a Resurrection. The Scripture constantly speaks of the Resurrection of the *same Body*. *We wait for the Redemption of our Body*^y. *He shall change our vile Body*^z. Not only shall the Soul have *A Body* again, but its *own Body*. *This Corruptible must put on Incorruption, and this Mortal must put on Immortality*^a. The very same Bodies that sleep in the Grave, shall awake and come forth. And yet there is no need to suppose, that just the same Quantity of Matter, of Flesh and Bones, that was buried, shall be raised again. Perhaps a

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much

^x Dan. xii. 2. Joh. v. 29. ^y Rom. viii. 23. ^z Phil. iii. 21. ^a 1. Cor. xv. 53.

much smaller Part of us, than we commonly think for, is very sufficient to denominate the same Body. Our Bodies are, in this Life, undergoing perpetual Changes; some of the old Matter is continually flying off by Perspiration, new Matter is daily supplied by Food, and still we have the same Body. The Sameness of the Body is consistent with a vast Change, both as to the Matter and Form of it. It is the same Body which is now an Infant, afterwards a full grown Man. It is the same Body which is now Lean, then Fat, and, it may be, afterwards Lean again. A Man knows himself to be the same Man, and he is sure he has the same Body, through all these Changes. And why then may not the Body be reduced into Dust, and new built in quite a different Form; a great deal of the old Matter thrown away, as useless in this new Building, and new Matter added; the Shape and Size very different from what they were before; and yet it may be as truly and properly the same Body, as the Man's Body is the same as when he was a Child.

2. *THE Resurrection Bodies of the Saints shall be greatly improved; for they shall be fashioned like unto Christ's glorious Body^b. The Apostle mentions four very remarkable Instances of the happy Change and Improvement of the Resurrection Bodies of the Saints, a little after our Text^c. It is sown in*

^b Phil. iii. 21.

^c Verses 42, 43, 44.

in Corruption, it is raised in Incorruption; It is sown in Dishonour, it is raised in Glory; It is sown in Weakness, it is raised in Power; It is sown a natural Body, it is raised a spiritual Body. This is the most particular Account of the Resurrection Body, that we have any where in the Bible. Shall we try what a few Words will do to explain it?

THE Body, which is sown in Corruption, shall be raised in Incorruption. That is, free from all Principles of Mortality, not liable to wear out with Age, nor exposed to any Danger from Diseases or Accidents. *It is sown in Dishonour, it shall be raised in Glory.* The Body, when it lived before, was subject to Deformities, and lothsome Diseases; when it was buried, it was an offensive Carcass; the living were glad to bury it out of their Sight. But it shall rise in a lovely Form, shining like the Sun, or like the Body of Christ at his Transfiguration. The Resurrection Body will be a beautiful and glorious Thing. Again, *It is sown in Weakness, it shall be raised in Power.* Formerly it was a poor, feeble, sluggish Body, which often hung as a dead Weight upon the Soul, and, instead of helping its Companion, rather hindered it. Sometimes, *when the Spirit was willing, the Flesh was weak*; but the Resurrection Body shall be strong and healthy, active and free in all its Motions, always ready, and fit, to obey the Commands and Dictates

Dictates of the Soul. Once more, *It is sown a natural Body, it shall be raised a spiritual Body.* It is hard to say what this means, or however *all* that it means; probably it includes this, that the Body shall then be refined from its present Grossness, and shall be every Way suited to attend, and serve the Soul, in its spiritual Employments and Pleasures. Thus shall the dead Bodies of the Saints be made alive, and raised with great Improvement.

3. *THEY shall now be established in immortal Life. This Mortal shall put on Immortality.* Thus, *Christ rose to die no more, Death has no more Dominion over him^d*; and thus shall his Members rise after him. It is in Respect to this, that Christ is said to be *the First-born from the Dead^e*, and *the First-fruits of them that slept^f*. But how, *say some*, was the Resurrection of Christ the first, when there were several other Persons that rose before him? Some that we read of in the Old Testament; and others, in the New. As *Lazarus^g*, the Widow of *Nain's Son^h*, and *Jairus's Daughterⁱ*. These all rose from the Dead before Christ. But his Resurrection was first, *say some*, in Order of Nature, though not of Time. He was the first, *say others*, that rose by his own Power; and so he is also the last. The plain Meaning is, he

^d Rom. vi. 9. ^e Col. i. 18. ^f 1 Cor. xv. 20. ^g Joh. xi. 44. ^h Luk. vii. 15. ⁱ Mar. v. 42.

he was the first that rose to an immortal Life. *Lazarus*, and the others, rose to die, and lie down in the Grave again ; their Resurrection was but a temporal Privilege, it was only adding a few Days or Years more to a State of mortal Existence. Christ was the first that rose to an immortal Life ; and *so he is become the First-fruits of them that sleep*, because thus shall all, that sleep in him, rise to an immortal Life in the last Day.

THUS you have heard what it is for the Saints to be made alive, in the Sense of our Text.

OUR *second* and last Enquiry is, How and in what Sense Believers are made alive *in Christ*. We have heard what was the Occasion of their natural Death ; *in Adam all die*. We are now to enquire, what is the Cause of their new and restored Life ; *in Christ they shall all be made alive*. Adam was the first Procurer, and Cause of their Mortality and Death ; *Christ* of their Resurrection and eternal Life. As *Adam* fell, so *Christ* rose from the Dead, in the Character of a foederal Head, and Representative of all his People. *He is the Head of the Church, and the Saviour of the Body* ^k, and if we are Believers in Christ, *we are in him that is true* ^l. He has been pleased to take not only our Souls, but our very Bodies, into Union with himself. *Know ye not that your Bodies are*
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^k Eph. v. 23.

^l 1 Joh. v. 20.

the Members of Christ ^m; accordingly he has paid a Price of Redemption both for the Souls, and for the Bodies of his People; and he has obtained for *both* the Blessing of immortal Life; and their Union with him secures the Blessing to every true Believer; for a living Head, and a dead Body, would be preposterous and inconsistent. If the Head be risen, no doubt but the Members shall rise too, *because he lives, they shall live also* ⁿ.

To be made alive in Christ, may further imply, their being raised by his Power. *The Son quickeneth whom he will* ^o. He it is, that shall new fashion the vile Bodies of his Saints, and make them like to his own glorious Body. He that *has the Keys of Death*, will set his own Friends at Liberty, who are Prisoners in the Grave, and not suffer their Bodies to perish there. He that now makes their Bodies his Temples, by the Indwelling of his Spirit, will not suffer those Temples to run to endless Ruin; but though they may fall down, through their own Frailty and Weakness, they shall be raised up again, and rebuilt gloriously by his Power. Once more,

To be made alive in Christ may intimate, that the Saints shall rise as he did. He rose to immortal Life, and so shall they. His Body was glorified after his Resurrection, and so shall theirs be. His Resurrection and
heavenly

^m 1 Cor. vi. 15.

^o Joh. xiv. 19.

ⁿ Joh. v. 21.

heavenly Glory is both the Pledge, and the Pattern of theirs.

Now there are several practical Remarks that may be made on this Subject.

1. DID we all die in *Adam*, and is Sin the original Cause of Death? then *let Diseases and Death be improved, to make us hate Sin*. Behold what an evil thing Sin is! See what it has done! Let our natural Love to our Bodies, make us hate Sin, which has intailed such a woful Portion of Pains, Diseases, and Death upon them. We are apt to cry out, when we suffer acute Pains in our Bodies; but we have Reason to cry out of Sin most of all; for had it not been for Sin, we had felt nothing of all this. When, at any time, you view a lifeless Corpse, or mourn for a dead Friend, say; See what Sin has done, see how it has defaced, and demolished the curious Handy-work of God; and the same will it do to us ere long. Sin is the Enemy that takes our dear Friends and Relatives from us, and waters the whole World with Tears. O my Soul, let every painful Disorder of thy Body, every Harbinger of Death, and every Funeral of a Friend, increase thy Hatred of Sin, and inspire thee with fresh Courage, and Resolution, to fight and strive against it.

2. HAVE we Hope of being made alive in Christ, have we such a Prospect, as has

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now

now been set before us, of Salvation and Immortality for our very Bodies: *Let this be improved into an Argument to persuade, and quicken us, to serve and glorify God with our Bodies.* We should not fear to sacrifice our Bodies to God and his Service, since he has been pleased to take them into his Covenant, and has promised them so glorious a Recompence hereafter, and for ever. Let us yield our selves wholly unto God ; and let us be concerned to employ the Members of our Bodies, as Instruments of Obedience to his Will, and of Righteousness, to his Honour, from whom we look for so great a Salvation and Happiness for them hereafter. Let the Saints remember *their Bodies are Members of Christ, and Temples of his Spirit*, and that he has taken them into his Charge and Care ; and that, though they are in a ruined Condition at present, and are like to grow worse, yet Christ intends to rebuild them hereafter, in a glorious Manner. What an Argument should this suggest to us against all bodily Sins, as *Lewdness, Intemperance*, or any other ; and what a Motive should this be with us, *to cleanse our selves from all Filthiness of the Flesh and Spirit, perfecting Holiness in the Fear of God* ^p.

3. SHALL the Saints be made alive in Christ, *let us then seek after, and make sure of, an Interest in Christ*, that we may be in the
Number

Number of those happy Persons, for whom he has it in Commission from the Father, and to whom he has engaged himself by Promise, that *he will raise them up at the last Day* *. All Men, indeed, shall rise from the Dead; *there shall be a Resurrection both of the Just and of the Unjust*. But, alas! to the Wicked Man, and Christless Sinner, a Resurrection will be no Privilege. Such shall be raised only to their greater Shame, and to be made capable of more painful Suffering. They must arise against their Wills, for glad would they be to have their Bodies buried under *Rocks, and Mountains*, for ever *. It is only to the Friends of Jesus, that the Resurrection will be a Blessing. O! how should we then be concerned to be in the Number of his Friends, to be united to him, as our living Head, and to *be found in him* living and dying. How much should we be concerned to rise with Christ now unto Newness of Life; for without that first Resurrection of our Souls, we never shall obtain a happy Resurrection of our Bodies. *Blessed and Holy are they that have Part in the first Resurrection, on such the second Death has no Power* *. Their very Bodies shall be made alive in Christ, and raised to Immortality and Glory.

4. LET this Doctrine of a Resurrection
and immortal Life, be improved to comfort the
Saints

a Joh, vi. 54.

Rev. vi. 16.

Rev. xx. 6.

Saints under their mortal Sorrows. Here, it is no uncommon Thing for the Friends of Christ to *groan being burdened*^t; and many and great are the Burdens, which some of them groan under. Their very Bodies are, at some Times, a Burden to them. The Diseases and Pains of the Body are grievous to the Spirit; and the Lusts of the Flesh, are vexatious and teasing to a sanctified Soul. But, “Courage, O my Soul, may the Christian say, it will not be thus always; it will be much better at the Resurrection; wait with Patience but a little longer, and bodily Pains, and bodily Temptations, will be felt no more.” The Thoughts of Mortality, and the natural Fear of Death, is sometimes shocking even to gracious Persons. The laying down our Bodies in the gloomy Mansion of Death, is a melancholy Scene to Nature. *Not for that we would be unclothed*, said even the good and great Apostle St. Paul^u. But the true Believer in Christ, has a Prospect beyond Death, which may very well balance all. Though the Soul and Body must part, the Separation will be only for a Season: The Time will come, it will surely come, when the dead Bodies of the Saints shall be made alive again, and *Death shall be swallowed up in Victory*.

Nor let us sorrow, for deceased Christian Friends, *as others who have no Hope*. They shall

^t 2 Cor. v. 4. ^u 2 Cor. v. 4.

shall be made alive again, and we shall see them again; not as we have seen them here, incompassed with Infirmities, and sinking under the Burden of mortal Pains, and dying Agonies, but perfectly pure, strong, and healthy, glorious, and immortal. There, in the other World, we hope to enjoy them again, without a Fear of parting from them any more. *Let us comfort ourselves, and one another, with these Words.*

I MAKE no doubt but many of you are now beforehand with me, in applying this Consolation of our Text to the present Circumstance and Occasion of our Sorrow, the Death of the Reverend Mr. *Daniel Neal*. His greatest Honours are to come, in that Day when he shall be made alive in *Christ*. Then the World will know his real Worth, far better than I, or than any Man can apprise you of it now. But, in the mean time, Justice, as well as Friendship, demands, that we pay some due Honours to the Memory of so worthy and excellent a Man.

WHEN I speak of Mr. *Neal*, I am satisfied I name a Person whom Posterity will know to have been a very considerable Man, whose Name will live in the useful Works he has published through many Generations. The same God that furnished him with natural Abilities for eminent Service, took care, in his Providence, that his Genius should be cultivated

cultivated, by a liberal and learned Education. For though *his Father and his Mother forsook him*, in his Childhood, being called away by Death, *the Lord took him up*; and raised him up another Father, as it were, in an Uncle; whose Care of his tender Years, both as to his Health, and Education, he would often speak of with Gratitude.

He had his Education, in Grammar Learning, in *Merchant Taylors School*, where he staid till he was the head Scholar. There is a Foundation belonging to that School, upon which some of the head Scholars are elected to *St. John's College in Oxford*, where they have an Exhibition to support them in their Studies. This was offered to Mr. Neal; but he chose to follow the Leadings of his own Judgment, and Conscience, by devoting himself to God, in the Work of the Ministry, amongst the Protestant Dissenters: therefore he declined that Offer, and removed from School, to a private Dissenting Academy, which was kept in this City, by the Reverend Mr. *Thomas Rowe*; under whose Tuition he continued about three Years. But his Thirst after Knowledge, and his earnest Desire of being thoroughly furnished for the great Work he had devoted himself to, prompted him to seek further Improvement in Foreign Universities. Accordingly he removed to *Holland*, where he studied two Years at *Utrecht*; and after that, one Year at

at *Leyden*, under the Instruction of the most celebrated Professors of those Universities. In the Year 1703, he returned to *England*; and soon after his Return, he entered on the Work of the Ministry. His eminent Furniture, and Abilities for his Work, were soon taken Notice of; so that, the next Year, he was chose Assistant to the Reverend Dr. *Singleton*, and upon the Doctor's Demise, in the Year 1706, the Church called him to be their Pastor; in which Relation he continued for upwards of Thirty-six Years. The Church, when he accepted the Pastoral Charge of it, was very small; but God blessed his Ministry, to raise it by numerous Additions. In a few Years their Place of Worship was become too streight, to contain the Numbers that desired to attend on Mr. *Neal's* Ministry; which obliged them to remove to a larger House. And how well his Ministry was attended in this Place, for many Years, you need not be told. But the Infirmities of Age seemed to come upon him sooner in Life, than they usually do upon Men of such irreproachable Temperance as Mr. *Neal* was. Lowness of Spirits, in particular, which he was always inclined to, in some Measure, and at Times, has gained upon him greatly for several of the latter Years of his Life. Which may reasonably be imputed to his over close Application to his Studies, and his Ministerial Work,
and

and to the want of bodily Exercise, for which, indeed, he reserved to himself little or no time. For besides his weekly Labour in his Study, of preparing for his publick Work, twice on the Lord's-Day, and the large Portion of time, that was necessarily taken up in visiting his Flock, he composed and published Two such Histories, as, one would think, must have taken up a Man several Years, who had nothing else to do, viz. *the History of New England*, and *the History of the Puritans*, Works which, I am persuaded, will do Honour to his Memory for Ages to come.

His natural Genius led him strongly to the Study of History. And I am satisfied there is no judicious unprejudiced Person, that has conversed with the Volumes he wrote, but will acknowledge he had an excellent Talent at writing History. His Style is most easy and perspicuous; and the judicious Remarks, which he leads his Readers to make upon Facts as they go along, make his Histories to be not only more entertaining, but more truly instructive and useful than most Books of that kind. His impartial Regard to Truth, has received a very considerable Testimony, by means of an Attempt that was made to discredit his *History of the Puritans*, in a Book that was wrote against the first Volume; which Mr. Neal did so effectually answer, and so thoroughly vindicate

cate that Volume of his History, as may reasonably persuade us that he could, and, no doubt, would have as thoroughly vindicated the other Volumes, from what has been since published against them, if the declining State of his Health had permitted him. However, it certainly ought not to be cast as a Reproach upon an Historian, who has occasion to relate such a Multitude of Facts; which his own Eyes have never seen, nor his Ears heard, but for which he must intirely depend on the Testimony of others, if a few little Mistakes should have crept into his History: Such Errors are unavoidable; and it is no other Imperfection than what, probably, belongs to all mere human Histories of Times past, that ever were wrote; and especially when, after all that has been objected to Mr. Neal's Histories, I am satisfied, no reasonable Objection can be made, either to his Abilities, as an Historian, or to his honest Regard for Truth.

WHILE Mr. Neal indulged to his Genius in Writing History, he still kept his Character and Profession in View, as a Christian, Divine, and Minister. Therefore he chose for his Subjects, *The History of New England*, and of the *Puritans*. The former History (which he published in Two Volumes, in Octavo, in the Year 1720) contains an entertaining and instructive Narrative, of the first planting the Gospel in a Foreign Heathen

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Land. This History was so well received in *New England*, where the Truth of Numbers of the Facts could be best judged of, that the next Year their University honoured him with the Degree of *Master of Arts*; which is the highest Degree they have Power to confer. Mr. *Neal*'s other History (which he published in Four large Octavo Volumes, and finished in the Year 1737) relates the Sufferings of many faithful Servants of God for Truth and Conscience sake, in our own Country.

It may easily be seen by that History, that Mr. *Neal* was hearty in the Cause of religious Liberty. The unnatural Heats, which had been raised among Christians; and the infinite Mischiefs, which had arisen from the Restraints that had been laid, more or less, by all Parties, when in Power, either on the Faith, or Worship of their fellow Christians; had fixed him in an utter Aversion to Imposition upon Conscience, in *any Shape*; and to all such Party Distinctions, as would naturally lead to it. In his own private Judgment he was a *Protestant Dissenter*; and his doctrinal Sentiments came nearest to those of *Calvin*, which he judged to be most agreeable to Scripture, and best adapted to the great Ends of Religion. But as he took the Bible alone for his Standard of all religious Truth, he was willing and desirous that all other Persons should do the same;
and

and neither were his Charity, nor his Friendships, confined to Men of his own Opinion. His generous Sentiments, as well as his many other valuable Endowments, recommended him to an Acquaintance with Persons of various Ranks and Professions. Some, who are in very high Stations of Life, honoured Mr. *Neal* with their Friendship; and there are several, who now make a very considerable Figure in the learned World, both in the established Church, and among the Dissenters, that were his intimate Acquaintance in younger Life.

BUT his extensive Acquaintance, and his historical Studies, did not make him forget the Flock that was committed to his Charge, and the Duties of his Profession as a Minister. He statedly preached twice every Lord's-Day, till the three or four last Years of his Life; and, I am informed, he usually devoted two or three Afternoons in a Week to the Visiting his People.

. His Labours in the Pulpit, and his Visits in Families, while his Health continued firm, were edifying and entertaining. He had an easy agreeable manner, both in the Style, and in the Delivery of his Sermons, free from Affectation. In Conversation, he knew how to mix grave and prudent Instruction, or Advice, with a becoming Chearfulness; which made his Company to be pleasing and profitable,

WE have hitherto been viewing but the outside, as it were, of our dear deceased Friend; we have seen him conversing with Men, and labouring to do them good. Could we now view the secret Recesses of his Soul, and behold him in his private Converses with God, how much brighter, and more instructive, a Scene would that open to us! I have Reason to know, that he lived in the Expectation of his Death, as very near, ever since the first Attack of that long Illness, above four Years ago, which has at length, with the Aid of a Fever, brought him to his Grave. And he expected Death with a peaceful Mind, and a comfortable Hope. The last time he was at the Lord's Supper, which was but a Month before his Death, he appeared to his fellow Worshipers, with an Air so extraordinary serious and heavenly, as made some present say, *he looked as if he were not long for this World*; he looked as if he were near to Heaven, and so it proved.

BUT you shall now hear him unbofoming his Soul, as I may say, to a worthy Friend and Minister *, in a Letter which he wrote to him from the *Bath*, about four Year ago. " My greatest Concern, says he, is to have " rational and solid Expectations of future " Happiness. I would not be mistaken, nor " build on the Sand; but would impress my " Mind

* The Reverend Mr. Henry Miles of Tooting.

“ Mind with a firm Belief of the Certainty
 “ of the future World, and live in a practi-
 “ cal Preparation for it. I rely very much
 “ on the rational Notions we have of the
 “ moral Perfections of God, not only as a
 “ just, but a benevolent and merciful Being;
 “ who knows our Frame, and will make all
 “ reasonable Allowances for our Imperfec-
 “ tions and Follies in Life; and not only so
 “ but, upon our Repentance and Faith in
 “ Christ, will pardon our past Sins, though
 “ never so many or great.

“ IN Aid of the Imperfection of our ra-
 “ tional Notions, I am very thankful for the
 “ glorious Truths of Gospel Revelation,
 “ which are an additional Superstructure on
 “ the other. For though we can believe
 “ nothing contrary to our Reason, we have a
 “ great many excellent and comfortable Dis-
 “ coveries built upon and super-added to it.
 “ Upon this double Foundation would I
 “ build all my Expectations, with a hum-
 “ ble and awful Reverence of the Majesty
 “ of the great Judge of all the Earth, and
 “ a fiducial Reliance on the Mercy of our
 “ Lord Jesus Christ to eternal Life. In this
 “ Frame of Mind I desire to fear God, and
 “ keep his Commandments.”

IN such a Frame of Mind may you and I
 be found living and dying.

BY his Death his Family has lost a *Husband*,
 a *Father*, a *Master*, and a *Friend*, who filled
 up

up the Duties of all those Relations with Integrity and Honour. But you are not to sorrow for the Loss of your dear Relative, as *those that are without Hope*; he is fallen asleep in Jesus, and in Christ he shall be made alive again. Let it be your great Concern, to be Followers of him, who, through Faith and Patience, is now, we trust, inheriting the Promises. His Brethren in the Ministry have lost—it is hard to say how great their Loss is: We have lost a wise Master in our *Israel*, a prudent Counsellor, and a faithful and steady Friend. You of this Church have lost a skilful, able, and faithful Pastor, who has been rightly dividing to you the Word of Truth, from the Time of his first Preaching amongst you, these *Eight and Thirty Years*. I do not say, you have *now* lost a Pastor by his Death; for you know he had resigned his Pastoral Office about five Months ago; which is a Circumstance that, I persuade myself, will (among many others) endear his Memory to you. For when he could no longer have any reasonable Hopes of being ever able to serve you in the Discharge of his Ministry, he judged it best, for your sakes, to surrender his Office, that your Way might be the plainer to the Choice of another Pastor. And this you know he did in the most generous Manner; for when he could no longer serve you, he did not desire to be any ways a Burden to you, for the Remainder of
his

his Days. I doubt not but the tender and affectionate Letter, which he sent you on that Occasion, made very deep Impressions on your Hearts. I would not now revive your Sorrows; but give me Leave to repeat to you some of those excellent Advices, with which he took his Leave of you as a Pastor, and with which I will now conclude this Discourse. You shall now hear your aged Pastor, whose Voice you have heard in this Pulpit for so many Years, once more speaking to you by my Mouth. His Words are these.

“MAY the Spirit of God direct you,
 “in the Choice of a wise and able Pastor,
 “who may have your spiritual and everlast-
 “ing Welfare at Heart: And for that End,
 “beware of a Spirit of Division; be ready
 “to condescend to each others Infirmities;
 “keep together in the Way of your Duty,
 “and in waiting upon God, for his Direction
 “and Blessing. Remember this is the dis-
 “tinguishing Mark of the Disciples of Christ,
 “that *they love one another*. Finally, my
 “Brethren, farewell, be of good Comfort,
 “and of one Mind, live in Peace, and the
 “God of Love and Peace shall be with
 “you.

BOOKS and PAMPHLETS

Published by the late Reverend

DANIEL NEAL, M. A.

I. **T**HE History of *New England*; being an Impartial Account of the Civil and Ecclesiastical Affairs of the Country, with a new accurate Map thereof: To which is added, an Appendix, containing their present Charter, their Ecclesiastical Discipline, and their Municipal Laws. In two Volumes, 8vo, 1720.

II. A Letter to the Rev. Dr. *Francis Hare*, Dean of *Worcester* (afterwards Lord Bishop of *Chichester*) occasioned by his Reflections on the Dissenters in his late Visitation Sermon and Postscript, 8vo, 1720.

III. The Christian's Duty and Interest in a Time of publick Danger. A Sermon preached at the Reverend Mr. *Jennings's* Meeting-Place in *Wapping*, on *Friday, October 27, 1721*, being a Time of solemn Prayer on Account of the Plague, 1721.

IV. A Narrative of the Method and Success of Inoculating the Small Pox in *New England*, by Mr. *Benjamin Colman*; with a Reply to the Objections made against it from Principles of Conscience, in a Letter from a Minister

Books by the late Rev. Daniel Neal, M. A.

Minister at *Boston*. To which is prefixed,
an Historical Introduction by Mr. Neal.
Printed in the Year 1722.

V. A Sermon preached to the Societies
for Reformation of Manners, at *Salters-Hall*,
on *Monday June 25, 1722*. Published at
their Request.

VI. The Method of Education, in the
Charity Schools of Protestant Dissenters;
with the Advantages that arise to the Pub-
lick from them. A Sermon preached for
the Benefit of the Charity-School in *Gravel-
Lane, Southwark, January 1, 1723*. Pub-
lished at the Request of the Managers.

VII. Of Sorrowing for them who sleep
in *Jesus*. A Sermon occasioned by the Death
of Mrs. *Anne Phillibrowne*, who departed this
Life, *Febr. 1. 1726-7*, in the 43^d Year of
her Age, 8vo. 1727.

VIII. Sermons on several Occasions, by
the Reverend Mr. *Matthew Clarke*, some of
which were never before published. To
which are added some Memoirs of his Life,
and the Sermon preached at his Funeral by
Mr. Neal. In one Vol. 8vo, 1727.

IX. The Duty of praying for Ministers,
and for the Success of their Ministry. A
Sermon preached at the Separation of the
Reverend Mr. *Richard Rawlin*, to the Pas-
toral Office in the Church at *Fetter-Lane*,
June 24, 1730. Published at the united
Request

Books by the late Rev. Daniel Neal, M. A.

Request of the Ministers, and of the Church,
1730.

X. Nine Sermons, being Part of a Collection of Sermons preached by several Ministers in the Year 1734, at *Berry-street*, and published in two Volumes, 8vo.

XI. The Supremacy of St. *Peter*, and the Bishops of *Rome* his Successors: Considered in a Sermon preached at *Salter's-Hall*, Jan. 23, 1734-5. The Fourth Edition, 1735.

XII. The History of the Puritans, or Protestant Nonconformists; from the Reformation to the Act of Toleration passed in the Year 1689. With an Account of their Principles, their Attempts for a further Reformation in the Church, their Sufferings, and the Lives and Characters of their principal Divines. In four Vol. 8vo, published between the Years 1732 and 1738.

XIII. A Review of the principal Facts objected to the first Volume of the History of the Puritans, by the Author of the *Vindication of the Government, Doctrine, and Worship of the Church of England*, established in the Reign of Queen *Elizabeth*. Printed in the Year 1734.



